¶ The boke of Barthram priest intreatynge of the bodye and blode of chryst, wrytten to greate Charles the Emperoure, and set forth. vii. C. yeres a god. and Imprinted. An. dñi M. D. XLviii.

C. R.

¶ The lyfe of Barthram preest by Johannes Chrithemyns.

Barthram preest and monke, very well learned in seculer disciplyns and in holye scryptures, subtyle of wytte, eloquēt, and no lesse notable for the ītegretie of his lyfe, thēfor his learnyng wrote many bokes, wherof I haue seene but a fewe. He wrote a commendable worke touchyng predestinacyon to kynge charles brother of Lotheri⁹ and a boke concernynge the body and blode of the lorde. He florysshed in the tyme of Lotheri⁹ Emperoure. An dñi. 840.

A man shall not perceyue the mynde of the auctor excepte he rede the boke through and conferre the fyrst part with the latter

¶ The preface to Charles the Emperoure.

YOU cōmaunded me (moste famous Prynce) to signifye vnto your magnifyeence, what opinion I haue, touchynge the mysterye of the body and bloude of Chryste. Truely as it is a cōmaundemente, not vnworthye of youre regall and pryncelye estate so the execuciō therof, to the peruite of my power strength shalbe verie difficile and hard. For what is more worthey of your regall prouidence, thē to be catholyke, wyse, touchynge the holymysteryes of the body and blod of christ, which hath auanced you, to your regal seat. And further not to permit your subiects, dyuersly to thynke of the bodye and blode of chryst, wherin doutles, the some of chrystyan redemptyon doth consyst. Truly no small contrauersye is sprong for as moch as some say that the sacramente of the body and blode dewlye celebrate in the church is vnder no fygure obuelacion or couer. And agayne, that other some doth say these thynges to be contayned vnder a fygure of a mysterye, & that it is one thynge which appeareth to our corporall sences: & another that is sene wt the eye of our fayth. And not withstandynge that thappostle wrytynge to ye faythfull wold haue al men to fauour one thyng, say one one thing, and that no scysme shuld appere amonge them. Yet they be wonderfully deuyded in dede, thynkynge dyuersly of the body & blode of chryst. Wherfore youre regall hyghnes, pronoked with the zeale, of faythe, & not well pleased wt these thynges (couetynge also accordynge to the apostles precepte, that al men shulde thynke and say one thynge) searcheth diligentlye for the secrete of the trueth. Wherby it maye call those

that

that haue wandred out of the way, into the same a-
gayne. Wherupon you disdayne not, to aske the
trueth of this matter, euen of very poore men, consy-
derynge that the mysterie of suche a secrete, can not
be knowen, but by the reuelation of god. Whiche
sheweth the lyght of his trueth: by whome soeuer it
shall please hym to elect. Verelye as it is pleasaunt
for me poore man to obey your cõmaundement, so it
is hard to dispute vpon a matter, beyng far beyond
the sences of men, & that can not be knowen. But by
the erudition of the holy goost. Therfore I at thys
tyme beyng at your cõmaundemente: throughe hys
grace of whom we wyll speake, shall declare accor-
dyng to my habilite, what I do thynke, concernynge
this sacrament, not leanyng to myne owne wyt, but
perlustynge the fote steppes of the olde fathers.

¶ The boke of Barthram preest touchynge the bo-
dye and blode of Chryst wryten to greate
Charles the Emperoure.

YOure hyghnes desyrethe to knowe whether
that the bodye and blode of chryst whiche is
receyued in the churche by the mouthes of the
faythfull, be in mysterye or in veritie &c. That
is to say, whether it conteyneth some secrete thyng
that is onely eupdent to the eyes of fayth, or whoute
the veale of any mysterye that thyng is loked vppon
of the externe syght of the bodye, which the inwarde
eye of the mynde doth beholde. So that what soeuer
is done, apereth manifestly or no &c. And whether it
be that body which was borne of Mary, that suffred
dyed, was buryed, rose agayne, ascended into heuen,
and syteth on the ryght hand of the father or no &c
Of these two questions, let vs begyn with the fyrste
And lest we be letted with doutfulnes, & ambyguyte.

Defyne

Defyne we what a fygure is, and what the veryte is that we may certaynly knowe how, & whiche waye, we ought to reason. A fygure is a certayne obumbracion, or shadoyng, declarynge the thynge which he intēdeth by some veales or couers. As for an example, we meanynge the worde, do name breade. As in the lordes prayer, we desyre our dayly breade to be geuē vs. Or whan Chryst sayeth in the gospell. I am the lyuely breade, which haue discended from heauē. Or whan he calleth hym selfe a vyne, and his apostles braunches. sayeng. I am the true vyne, you verelye the braunches. In all these one thynge is spoken, and an other thyng vnderstande. The verite truly is a demonstration of a manifest thynge, couered with no Image of shadowes, but insinuate, w̄ pure playne & naturall significatyons As whā we say, that chryst was borne of a vyrgyn that he suffred, that he was crucifyed, dead, & buryed. Here is nothyng shadowed with fygures, but the veritie of the thynges, shewed by naturall significacions of wordes. Neyther must we vnderstande, any other thyng here, then that whiche is expressed But not so in those thynges that we spake of before. For substancyally, neyther is the breade chryst, neither the wyne is chryst, neyther yet are the braunches the apostles. wherfore in those is a fygure, in the other the verite is shewed in narracyon. That is to say. A naked and playne signification Now let vs retourne to those thīges for whose cause they be spoken. That is the body and blode of chryst. Trulye yf the mysterye be done vnder no fygure, then do we nought in callyng it a mysterye, for that can not haue the name of a mysterie, wherin no thynge is hydde, where nothynge is remoued frome our corporall sences, where nothyng is, couered with any veale: but that breade whiche by the mysterye of

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the prieſt is made ꝑ body of chriſt doth ſhow on thing to the externe ſences. And an other thyng ſoundeth in wardly to the mynd of ꝑ fayth. Outwardly ꝑ breed, remayneth, as it was before the ſame ſhape is eupdēt the ſame coloure is ſene, the ſame taſte is taſted: but wythin is a thynge much more precyous, much more excellent, that is to ſaye: the body of Chriſte ſhewed, whych not wyth the ſences of the fleſche, but wyth the eyes of a faythfull mynde, is eyther ſene, receyued, or eaten. The wyne alſo whych by the cōſecratiō of the prieſt, is made the ſacramēt of the bloude of chriſte, ſetteth forth one thyng outwardly. And cōteyneth an other thynge wythin, for what other thynge is ſuperſpicially loked vpō, but the ſubſtance of wyne, taſte & it ſauoreth wyne, ſmell & it ſmellyth wyne, loke on it & the colour doth argue wyne. But yf a man doth cōſyder it inwardly: thē not the lycour of wine, but of the bloude of chriſt ſauoreth to the myndes of ꝑ beleuyng people whyles it is taſted. And it is knowē whyles it is loked vpon, and it is prouyd whyles it is ſmellyd, Seynge that nomā can deny thes thynges to be trew it is manyfeſt that the breade & the wyne be called the body & bloude of chriſt ſygnyfatyuely, for notwythſtādyng that after the myſticial cōſecratiō, breade is not called breade, nor the wyne wyne, but the body & bloude of chriſte. Yet after that whych is ſene, neyther is any kynde of fleſche knowen in the breade, nor in the wyne eny droppe of bloude, for yf accordynge to the myndes of ſome men nothyng ware takē here figuratyuely, then ſholde here be no place for the worchyng of fayth, by cauſe that nothynge ſhold be ſpiritually done: but whatſoeuer it be, we ſhold takē it after a fleſhlye intellection. And what as fayth by the ſentence of ſaynte Paule is an argument of thynges, that apere not, that is not of thos ſubſtances whych ar ſene, but

of thos

of thos whych are not sene, yet shall we here take no thyng accordynge to fayth, for what soeuer it be we maye, & discerne after our corporall sences, and what I praye you can be more foolysshe, then to take breade for flesshe, & to call wyne bloude. And a mysterye we cā not call it whare no hydde or secret thynge is shewed Howe is it nowe called the bodye & bloude of Christe wher we know no permutacion happeneth by on of thes. iii. meanes. Neither whā a thynge is brought frō a thyng whych actually is not, into som what which actually is, but thys permutatiō chaunceth not here, for the breade and the wyne ware before they made a transytacīō into the sacramēt of the bodye & bloud of Christe Or els whā a thynge is brought frō a thynge which actually is, into that whych actually is nothinge. But thys permutatiō chaungeth nomore here thē in the fyrst, for after the verite that kynde of creature whych was before is knowē styll to remayne. Els whā qualites be altred, as whā blacke is chaūged into whyt but we knowe no suche permutacion to be made here, for a mā shall perceyue nothing to be chaūged in colour, taste nor sauour. Therfore yf nothīg be chaunged, here is non other thynge than was before but here is an other thynge, for the breade and wyne are chaunged into the body and bloude of christ. For thus he sayeth: take and eate thys is my bodye. And lykewyse spekynge of the wyne, take & drinke thys is my bloude of the newe Testament that shalbe shedde for you. Therfore must we alke of thos whyche wyll haue nothynge here taken fyguratyuelye, but the hole to consyste in the symplycite of the truthe. Howe this demutacion happeneth that they be not breade and wyne as they ware before: But the bodye and bloude of Christ, for by the kynde of the creature and

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kynde of the creature and the shape of visyble thynges, the breade and the wyne haue nothynge chaunged in them, and yf they haue nothinge chaunged in them, they be none other then they ware before.

YOure hyghnes (noble prynce) perceyueth to what passe the intellectiō of thes thynges do come. Whych be of a contrarye iudgemente, they deny, whych they are thought to affyrme. And they are prouyde to distroye that they do beleue For they kaythfullye confesse the bodye and bloude of Christ, and in so doynge doutles they protest that the bread and wyne be not the same they ware. Therfore yf they be not the same, they ware before, they haue receyuyd mutacion. Seynge that thys cannot be denyed, let them declare how they be chaunged. Truelye corporallye a man shall perceyue nothynge to be chaunged, therfore they must confesse that the mutacion is made other wyse then corporally, & also that not to be the thyng which is seene in verite, but some other whyche is not perceyued to be thoughe hys power and peculyer benynge, or yf they wyll not confesse thys, nedes they must denye the body and bloud of chriſte, which is a wycked thyng to do, not in wordes onely but also in thought, but for almuch as they do confesse the bodye & bloude of chriſte to be there and that it cannot be there but by the reason of mutacion from a worse thynge to a better it muste folowe, that the mutacion be made not corporally, but spirituallye, yet and so that we maye saye that it is do spiritually. For vnder the veale of corporall bread and wyne, is the spirituall bodye and bloude of chriſt yet is there not the existencie of too dyuers thynges, that is to saye: of the body and the spyrite, but one, and the same thynge after one sorte, is the kynde of

breade

breade and wyne, & after one other sorte the body and blonde of christ for in that both of them are touched: they be the kyndes of corporall creatures, & through the power by the which they ar spiritually made they be the mysteries of the bodye and blonde of Christe.

Let vs consyder the well of holye baptysme, whych is called not wythout a cause the well of lyfe, because that it confirmeth thos that discende into it wyth the mounte of a better lyfe, & maketh thē lyue to iustice, whych ware before dead in synne, The elemente of the water hath not hys power, for yf it shold not opteyne the vertue of sainctificatiō, it could not washe awaye the spotte of synne. And yf it sholde not cōteyne the vygore of lyfe vtterlye, it sholde not be able to gyue lyfe to the deade. I meane not my flesche but in soule, yet in the fountayne yf we haue respecte onely to the thinge whych our corporall sence comprehendeth, we shal fynde nothynge but water subiecte to corruption, and that whych hath none other vertue, but to washe our bodyes. Yt after that the vertue of the holy goost hath accesse by the concreation of the baptyser, yt is of the efficacy, not only to washe our bodyes, but also by a spiritual power to washe awaye the spiritual fylthe frō our soules. Lo in one element we se two thynges, the one resystinge: the other that is to saye, a corruptyele thing to gyue in corruption, and a thynge wythoute lyfe to contrybute lyfe. Therfore knowe that in thys well is one thynge sencyble and therfore mutable and corruptible. Also an other thynge that onely faythe beholdeth, & therfore incorruptible & immortall. And yf a mā require what that is whych washeth the bodye it is nothinge but an elemēt, but yf a man cōsyder that whyche inwardely purgyth, that is a lyuely vertue a vertue of sanctificatiō a vertue of immortalite, therfore the lycore

in hys propertie is corruptible in the mysterye, & holsome vertue, euē so the bodye & the bloude of chryst cō sydered outwardely is a creature doughtles subiecte to mutabilite & corruptiō, but yf a mā pondre the vertue of the mysterie, it is lyke gyupnge immortalite to thos that be partakers of it. Therfore it is not al one thynge that is sene & that is beleuyd. For thos thynges that be sene do onely fede the corruptible bodye, they beynge corruptible them selues. But thos thynges whyche ar not sene, do fede the immortal solles, they beynge immortall thē selues. The apostell wrytynge to the corinthians, sayeth, know you not that all oure fathers ware vnder a cloude, that all passed ouer the see, that all they ware baptysed in Moyses in the cloude & in the see, that all they haue eaten the same spirituall meate, and that all they haue dronke thesame spiritual drinke. They dyd drinke of the spirituall stone folowing them, the stone also was chryst Thus we perceyue that the see had a kynde of baptisme, & the clowde also that the fathers of the old Testamēt ware baptized in the cloude & in the see. Could de the cloude or the see of thē selues haue the vertue of baptisme, or coulde they sanctifye the people. Yet dare we not accuse the Apostell of lyenge, for that he sayd our fathers ware baptyzed in the cloude & in the see. And al though ꝑ baptysme was a type & fygure of the baptisme of chryst, ꝑ is now vsyd in the church. Yet no mā that hath hys wyttes wyl say, that it also was not baptysme it selfe, or that our fathers ware not baptyzed therin, excepte he wyll varye frome the Apostell as a mad mā. Therfore the see & clowde, not in that they ware creatures & bodyes dead, toke the clerenes of sanctifycatiō of ꝑ holy spyryte. For in thē was a vysyble forme whych appereth playnly to the corporall sence, and wythin a spiritual power which was onely eupdent to the eyes of the mynde & fayth.

Lykewyse

Lykewyse manna gyuē to the people frō heauē ⁊ the water flowyng out of the rocke ware corporall and corporally they fedde the people ⁊ gaue thē drinke. Yt the Apostel nameth that manna ⁊ that water spiritu all meat, ⁊ spiritual drinke. And why verely by cause that there was in thos corporall substāces a spirituall power of the worde, whych fedde the myndes, rather thē the bodyes of the beleuyng people, ⁊ spiritually gaue thē drinke, ⁊ notwythstādinge theyr meate ⁊ drinke dyd prefygurate the bodye ⁊ bloude of Christe whyche the churche doth celebrate. Yet saynt Paule affirmeth that our fathers dyd eate the same spiritual meate, ⁊ drinke the same spiritual drinke.

A mā wyll aske perauenture what he meaneth by thys worde (the same) truly he meaneth that they dyd eate the same spirituall meate whyche the faythfull eateth ⁊ drinketh now a dayes in the church, we may not vnderstande dyuers thynges, for christ is ⁊ was alwayes on. And the same christ which fedde the people that ware thē baptyzed in the deserte, in the clowde, ⁊ in the see wyth hys flesshe and his bloude, fedeth now the people in the church of his faythful with the breade of hys bodye, ⁊ the water of hys bloude, thys thynge the Apostel dyd playnly declare by that which foloweth, sayenge: they haue eatē the same spirituall meate ⁊ dronkē the same spirituall drinke. They dyd drinke of the same spirituall stone follo wynge thē, ⁊ the stone was christe. So we vnderstande that christ was in the spirituall stone in the deserte. And that he gaue the water of hys bloude to the people. And afterwarde gaue to vs hys bodye whyche was borne of a virgyn ⁊ crucifyed for the helthe of the faythfull. And not only that we myght be redemyd: but also that we myght drinke thereof. It is a maruelous thynge that christ all though he was incōprehensyble ⁊ in estima-

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ble, And that he had not yt put vpon hym the nature of mā, had not yet tasted deathe for the helthe of the worlde, nor redemyd vs wyth hys bloud. For al that our fathers in the deserte by a spiritual meate & an inuysyble drynke, dyd eate hys body & drynke hys bloude. As the Apostel wytnesseth, sayeng: our fathers haue eaten the same spirituall meate, & dronken the same spirituall drinke. here we cannot know by reason how thys thig was done, Yet to the doynges sayth muste be adhibited. for it is he truly whych by hys omnipotent vertue turnith the breade & the wyne spiritually into hys flesche & hys bloude, & also whyche at the tyme made iuysyble the manna that was gyuen from heuē hys body, & the water powred out of the rocke his blode. The which Dauyd percepuyng dyd protest in the holy gooste, sayeng, man hath eaten the breade of angels. It ware a fond thynge to suppose that this corporall manna geuen to oure fathers, fedeth the heuenly hooste of angels, or that they do eat any suche meate which be rather fedde with the daintyes of goddes worde. The psalmyste declareth playne, or the holy gooste rather spakethe in the psalmyste, both what our fathers receyued in that heuenly manna, and what the saythfull ought to beleue in the mysterie of the body & blode of chryst: in the both truly chryst is signifyed, which is not onely the meat of angels, but also fedeth the soules of the faithful. And neyther of these happen in corporall tast or feadyng, but in the vertue of the spirituall worde.--The euāgelist techet ꝑ Jesꝰ chryst before he suffred, toke bred gaue thākes & distributed it to his apost. sayeng this is my body which shalbe geuē for you, do this ī my remembraunce. Lykewyse he toke the cup after he had supt, sayng: this is ꝑ new testamēt ī my blod, which shalbe shed for you. We se ꝑ chryst dyd worke ꝑ mistery of his body & blod before he suffered, We

dought not but euerye kaythfyll mā beleueth that the
breade was made the bodye of chriſte whych he gaue
to hys diſciples, ſayeng: thys is my body that is gyuē
for you. And alſo that the cuppe dyd cōteyne the blou
de of chriſt, wherof he ſayth, thys cuppe is the newe
teſtamente in my blonde that ſhalbe ſhedde for you.
Therfore as he coulde turne the ſubſtance of breade
and the creature of wyne into hys proper body befo-
re he dyed. So coulde he in the deſerte, turne the man
na and the water of the rocke into hys fleſche & blou
de, notwythſtanding that hys fleſhe was hanged on
the croſſe for vs. And hys blonde ſhed for vs longe af
ter heare alſo we ought to conſyder what is ment by
thes wordes, except ye you ſhall eate the fleſche of the
ſonne of mā, & dryncke hys blonde, you ſhal not haue
lyfe in you. He ſayde not that hys fleſche which han
ged on the croſſe ſholde be eatē in peces & eatē of the
Apoſtles, nor that his blonde whych he ſhedde for the
redēpciō of the world ſholde be gyuē hys diſciples to
dryncke, for it ware a wycked thing, yf hys fleſche ſhold
be eatē or his blond dronkē as the infydelles toke it.
Therfore, he ſayd to his diſciples takyng the wordes
of chriſt not vnfaythfully, yt ſcarcely perceyuing how
the ſame was to be vnderſtand, thes doughtes offēde
Therfore yf you ſhall ſe the ſonne of mā aſcendyng
thether where as he was before. As though he ſholde
ſaye, you maye not thinke my fleſhe to be eatē of you
corporally, or my blonde to be dronken of you corpo-
rally, neyther that my fleſche ſhalbe deuyded into pe-
ces, for almoche as after my reſurrection ye ſhall ſe
me aſſende into heauen wyth the fulnes of my holye
bodye and blonde, then ye ſhall well perceyue that
my fleſche is not to be eatē of thos that beleue as the
infydels thynke, but that the breade and the wyne
chaunged by a myſterye into the ſubſtance of my bo-
dye and blonde is to be receyued of the kaythfull, he

kayeth

sayeth also consequently. The sperite is he that quickeneth the flesche profytyth nothinge. After eny suchs sorte as the vnfaythfull vnderstonde, other wyse it gyueth lyfe as the faythfull take it by a mysterye. And therfore he sayeth, þ sperite is he that quickeneth. So in thys mysterye of the bodye and bloude of Christe, here is a spirituali operacion geupnge lyfe, wythout the whych operacio the mysterpes be vnprofytable, for well maye they fede the bodye: but the soule they cannot. Here sprynge th a questio, the which proposed, some saye that thos thynges be done in verite, & not in mysterye wharein they shewe them selues playnely to repugne agaynst the wrytynges of the holye fathers. Saynte Austen the doctoure of the churche in the thyrde of hys boke de doctrina christiana wryteth thus. Excepte you eate (sayeth our saupour) the flesche of the sonne of man & drinke hys bloude, you shal haue no lyfe in you He semyth to commaund a wycked thynge, therfore it is a figure cōmandyng vs to be cōmunicators of hys passion, surely also & profytable to perucete in our memories, that his flesche was wondyd & crucifyed for our sakes. Thus saynt Austen affirmeth the mysterye of the body and bloude of christ to be celebreate of the faythful vnder a fygure, for he sayeth it is no poynte of relygio but rather of iniquite to take hys flesche and hys bloude carnally, as they dyd whych vnderstode not christes wordes spiritually but carnally, & went backe therfore and departed from hym. Amonge many thynges in hys Epystel to bonyface he wryteth thus. Truely we vse to saye of tymes when Ester drayweth nere that to morowe or nexte day shalbe the passio of the Lord: notwythstandyng he suffered hys passio many peres before. Neyther dyd he suffe but ons. Also on easter daye, we customablie saye thys daye the Lord hath ryssen. And it manye yeares hath passyed in dede syns he rose.

For

for sayēg this we shuld be reported as shameful lyers sauyng that we do name this after the similitude of the dayes them selues, wherin the thīges were done. So we may say this is the day, though it be not the day it selfe in dede. But by the reuelacyon of tyme lyke vnto it. And so we saye the thynge is done this day for the celebracyon of the sacramente, whiche is not done this daye in dede, but was done a greate whyle before. was not chryst once offred in hī selfe? And yet in the sacrament, he is offred to the faythful people, not only euery Easter, but euery daye, nether is he founde a lyer that answereth to a man (askyng the question) that he is offered. For yf the sacrament had not a certayne similitude of those thynges wher of they be sacramentes, they were no sacramentes at all, for the lykenes many tymes, the sacramentes take the names of the thīges them selues. Theefore lyke as after a sorte the sacramente of the bodye of chryst, is the body of chryste, and the sacrament of ẏ blode of chryst, is the blode of chryste. So the sacrament of fayth is fayth. Thus we perceyue that saīt Austen affyrmeth the sacramente to be one thynge, & the thynge it selfe to be another thyng, wherof the sacramente is the bodye in the whiche chryst suffred, & the blode whiche flowed frō his syde are the thynges, but the mysteries of thē (sayth he) be the sacramentes of the body aud blode of chryst, which are celebrated in remēbraunce of chrystes passyō. Not only at euery pascall solēnite, but euery day ī the yere. And although there is bnt one body of the lord in ẏ which he suffered: & but one blode that was shed for the helth of the worlde, yet the sacramentes of these thynges haue taken there names, so ẏ we cal thē the body and blode of chryste for the similitudes of the thīges which they signifye. So they be called after the same maner as the pascall feaste, and the resur-

rection are whiche, verely be celebrated, & yet chryste
suffred but once in hym selfe, and rose agayn, nether
can those dayes be reuoked for they are past. The
dayes in the which the memorye of the lordes passyō
& resurrection be celebrated are named the selfe same
dayes in whiche chryste suffered & rose, because they
haue a similitude of the verye same dayes in dede.
Wherfore we say, this day, to morowe or next daye
is the resurrection of the lorde. Notwithstandyng þ
the day in the whiche he rose in dede, is many yeres
past. So we say that the lorde is offered, whan the
Sacrament of his body and blode be celebrated.
Where as he was offered but ones in hym selfe for
the health of the worlde. As the apostle sayth, chryste
suffred ones for you, leauynge an example that you
myght folow his foteſteppes He doth not saye that
he suffereth euery daye, which he dyd once. He hath
lefte, vs an example which is dayly preſēted to those
whych beleue in the mysterie of the bodye & blode of
chryst. That who soeuer shall come to it, may know
that he ought to be associate to his passyons, whose
Image he loketh for in the holye mysteries accordīg
to the sayng of the wyse man. Thou arte come to þ
table of a greate man, attende diligently what thyn-
ges are set before the, knowynge that thou thy selfe
must ꝓpare lyke thīges. To come to þtable of a great
man is to be partaker of the lordes souper, The con
sideracyon of the thynges set before the is the intel-
lygence of the bodye and blode of chryst. Wherfore
who soeuer is partaker, let hym know that, he ought
to prepare lyke thinges. That is to say, he must imi-
tate chryst in dyeng wt hym, the remēbraunce of who
se death he acknowledgeth, not only in beleuyng, but
also in eatynge.
Furthermore saynt Paule sayeth to the Ebrews: yt
was

was meate that we shold haue suche a bysshop. That is to saye, holy Innocent, wythoute spotte segregate from synners, and hygher then the heauens, whyche shall not nede as the other bysshoppes, dayly to offer for hys owne synnes, and after for the synnes of the people. Thys oure Lorde Jesus christe hath done in offeryng hym selfe once, and that whyche he dyd once, he doth now dayly frequēte, once he offered hym selfe for the synnes of the people, the same oblacīō is dayly celebrate among the faythfull: but it in a mysterye, for that whych christe hath once fulfylled in offeryng hym selfe is dayly done in the church in the remembraunce of hys passion by the celebracion of mysterues. Neyther it is falsely sayd, that the Lord is offered, or that he suffereth in the mysteries, for almuch as they haue the symilitude of hys death and passion wherof they be representacīōs. Wherfore the mysteries be named the body and bloude of christe, because they take the appellacion of thynges wherof they be sacramentes.

Saynte Isodore in hys boke wherin he entreteth of the true synyfycatīō of wordes, sayeth ẏ a sacrifyce is an holye thinge done, or the doynge of an holye thynge, for by a mystical prayer it is cōsecrate in the remembraunce of the Lordes passion. Therfore he cōmaundeth vs to call it the bodye and bloude of christe. And though it be made of the frutes of the earth, it is sanctifyed and made a sacramēt by the inuisyble worcking of the holy ghost. The grecias do call thys sacramēt, eucharistia: that is by interpretatīō, good grace, and what is better then the bodye and bloude of christ. The breade and the wyne trulye are comparyd to the body and bloud of christe. Because that as the vysyble substaunce of breade and wyne

doth noryshe and inebriate the externe mā, so the wor de of god (whych is the lyuely breade) by hys perticy- pation doth recreate the myndes of the faythful. And thys catholyke teacheth that the same mysterie of the Lordes passion muste be done for vs in the remēbran- ce of the same. Thus he declareth that the Lords pas- sion was once done, and that the memorie of it is re- presented in the solempnities of holy thynges. Wher fore the breade whyche is made of the frutes of the grounde is transposyd whyles he is sanctifyed into the bodye of christ. And the wyne that floweth oute of the grape by the sanctification of the godly myste- rye, is made the bloude of Christ, not visybly: but af- ter the mynde of thys present doctor through the ope- racion of the holy gooste, wherfore they are called the bodye and bloude of Christ and so taken, not bycau- se they do so appere externely: but for that they are so made by the worke of the holye ghoste, and for that they be an other thyng by the inuysyble power, then vysyble they seme to be. He maketh a distinctiō why- les he sayeth The breade and the wyne be comparyd to the bodye and bloud of christ. Bycause that as the substaunce of the visyble breade wyne doth inebriate and noryshe the externe mā, so the word of god which is the lyuely breade (by the participacion of it) dothe refreshe and recreate the myndes of the faythful Here in he confessith verye playnly, that what externe thyn ge soeuer we receyue, it is accommodate to the refec- tion of the bodye: but the worde of god whych is the inuysyble breade beyng in the sacrament inuisible, by thys participacion in quyckenynge the myndes of the faythfull feadeth them. Also the same doctor sayeth: a sacrament is in some celebracion, when the thynge is so done that it maye be vnderstonde to sygnyfye some what whyche is to be taken wyth holynes, by

thys

this he declareth, ẏ eny sacramēt in holy thynges con
teyneth some secret ⁊ ẏ teaching which appereth visible
⁊ ẏ whych we ought to perceyue inuysyble be dyuers.
Afterwarde he declareth what sacramentes are to be
celebreate amonge the faythfull, that is the sacrament
of baptysme and of the bodye and bloude of Christe,
whych are called sacramentes for that a deuyne ver-
tue doth secretely worke the helthe receyued in them
vnder the couer of corporall thynges. Wherfore they
be called sacramentes, of secret or holye vertue. He
sayeth also that a mystery by his sygnifycaciō is that
whych hath an hyd and secrete disposycion. Here in
we be taught that the bodye and bloude of christe be
called mysteries, bycause they haue an hydde and se-
crete disposicion. That is to saye, a sacramente hath
one thynge whych he doth externely and playnely de-
clare, and on other thynge whych worketh inuysyble.
They be called sacramentes, for that a godlye vertue
doth secretely dispose the helthe of them whych fayth
fully take them vnder the couer of corporall thynges
Hether to haue we declared that the bodye and blou-
de of Christ whych are receyued in the church by the
mouthes of the faythfull be fygures after the vysyble
forme, but after the inuisible substance, that is to saye
through the power of goddes worde they be the very
bodye and bloude of christe. Therfore by the
visible creatures they feade and noryshe
the bodye, but by the vertue of the
more excellente substaunce
they feade and sancti-
fye the mynde of
the faythfull.

FINIS.

¶ The secunde question foloweth.

NOw let vs cõsyder the seconde questiõ. Whether the same body þ was borne of marie, that suffered dyed was buryed & sytteth on þ ryght hand of þ father, be þ body which is dayly receyued in the church by þ mouthes of the faythfull in the mysterye of the sacrament or no &c. Saynte Ambroe in the fyrst boke of sacraments sayeth. ¶ truly it is a meruelous thynge, that god dyd rayne mãna frõ heauẽ for our fathers, and that they wãre dayly fedde wyth heauenly noryshemẽtes. Wherfore it is sayd man hath eaten the breade o angels. But yt all they whych eate breade in the deserte are dead. Thys meate, whych thou receyueste. Thys lyuely breade whych hath descendyd from heauen doth mynister the substance of euerlastynge lyfe. And who so eateth of thys breade shall neuer dye, for it is the body of chryst Se howe thys doctor calleth the body of chryst meate whych the faythfull receyue in the church. Thys breade sayeth he whych hath descendyd from heauẽ, doth mynister the substaunce of euerlastynge lyfe, not that whych is sene corporally receyued, prested wyth teeth swalowed wyth throte, and sent downe into the belye, doth mynister the substance of euerlastynge lyfe. For by thys yt feadeth the flesche whych shal dye. Neyther can it mynister eny incorruption. In thys respecte truly we cannot saye whosoeuer shall eate thys breade shall neuer dye, for that whych the body receyueth is corruptible, & cannot by eny meane bringe to passe that the bodye maye lyue euer, for what soeuer is subiecte to corruption can gyue no exemple. Therfore in that breade there is lyfe whyche appereth not to oure corporall eye, but that is loked vppon wyth the aspecte of oure fayth, that is the lyuely breade in dede

dede that discended from heaue and of the whych it is truly spoke, Whosoeuer eateth thys bread shal neuer dye, whych is the body of christ. Also in the consequentes, where he speaketh of the omnipotēt vertue of christe, he sayeth thus, the worde of christe whych coulde make of nothyng that whych was not, is able to chaunge thos thynges whych be into that thynge whych they were not, for it is harder to gyue newe thynges, then to chaunge natures. Sayncte ambrose sayeth in the mysterie of the body and bloude of christ there is a cōmutacion made marueloully, for it is made by an incomprehensible maner, let them saye here whych esteme not the secrete vertue: but the whole whych appereth visyble, how and in what poynt here happeneth cōmutacio, for after ỹ substance of the creatures, they be euen the same thynges after the cōsecracion, that they were before. For before the consecracion they were breade and wyne, and after they appere to remayne in the same kynde styll. Therfore the mutacion is made inwardly by the power of the holy goost, whych only fayth loketh vpon. Which feadeth the soule and mynistreth the substance of euerlastyng lyfe. He sayeth also, why doest thou seke for the order of nature here in the bodye of christe, sayenge he was borne of a virgyn beynge both god and man beyonde the course of nature. Here also rysyth the hearer and affyrmeth the bodye of christe to be that whych is seene, and the bloude whyche is dronke. Sayenge that we ought not to enquire howe it is made: but to beleue that it is made. He appereth to thynke well, but yf he consyder dylygently the nature of wordes, he shall perceyue he sayeth not the thynge whych he beleueth. For yf he myghte saye I se the bodye and bloude of christe, he coulde not saye I beleue the body and bloude of christ: to be there. Nowe for asmuche as fayth

loketh on the hole, whatsoeuer it be, and the eye of the flesche apprehendeth nothynge, he shall vnderstande that the bodye and blonde of Christe be not in the forme but in vertue. Wherefore he sayeth that the order of nature is not to be loked for, but the powere of Christe to be worshypped whych doth create what soeuer he lyste, and chaungeth that thynge whyche is create into some what that it was not before, at hys pleasure.

The same auctor sayeth, that was the trewe and verye flesche whyche was crucyfyed and buryed. Truly therfore of the same flesche the sacramēt is, the Lord sayeth thys is my bodye. Howe dyligētly & how wysely hath he made a distinction, where he sayeth touchyng the flesche which was crucifyed & buryed. Thys is the true flesche of christe, but touchynge that whych is receyued in the sacramente, he sayeth, thys is the sacramente of the true flesche, so deuydinge the sacramente of the flesche, from the verye flesche for asmoche as he sayde in the verye flesche whyche he toke of the vyrgyne marye, he was crucyfyed and buryed.

But he affyrmeth the mysterye whych is done in the churche to be the sacramente of the verye flesche in the whyche Christe suffered, instructynge the fayth full, that the flesche in the whyche Christe suffred and was crucifyed and buryed, is not a mysterye, but the verye naturall flesche But thys flesche whyche nowe conteyneth the symylytude of the verye flesche in mysterie, is not flesche in kynde, nor in for me, but in Sacrament.

For in kynde it is breade and in Sacramente the true bodye of Christe. As the LORD Ecryeth thys is my bodye. Also he sayeth further, that the holye ghooste hathe other wyse expressed thys, sayenge,

ge, What shall we eate, or what shall we drynke. Mat.v. Also by hys Prophete, sayenge, Taste and se for the LORDE is swete, blessed is that man whyche trusteth in hym.

Do you thynke that thys breade tasted corporallye or thys wyne dronken corporallye can you declare howe swete the breade is? whatsoeuer sauoureth is corporall and declareth the bodye sence. Shall we thynke to taste the LORDE, is to feade anye corporall thynge? Therfore the spirituall taste bydyth vs to proue the sauer, and in that breade and that drynke to oppynonate nothyng corporally, but to feale the hole spiritually, for the LORDE trulye is a sperite. He sayeth further in the Sacramente is Chriſte. For the bodye of Chriſte is there: but he doth not saye that the wyne or the breade is Chriſte, For yf he sholde saye so (as God for bydd. he sholde) then he muſte pronounce the bodye of Chriſte to be corporall. And subiecte to mortalite for what soeuer is perceyued and tasted in that meate corporally is subiecte to corruption, he addeth thes wordes, for it is the bodye of Chriſte.

Therfore peraduenture a man wyll saye, so he doth manyfestelye confesse the breade and the wyne to be the bodye of Chriſte. But take hede howe it is added, for it is no corporall meate but a spyrytuall meate. Therfore you shall not adhybit the sence of the flesshe. For nothynge is perceyued here after that sence.

There is the bodye of Chriſte howe be it not corporall but spirituall. The bloude of Chriſte is there, howe be it not corporall but spirituall. Therfore nothynge here is to be iudged corporally. Here is the bodye of Chriſte, but not corporally. Here is the bloude of Chriſte but not corporally. He sayeth further

wherfore

fuether, wherfore the apostell speakynge of the figure of thys sacramēt, sayeth, our fathers haue eaten the same spirituall meate, and dronken the same spirituall drinke, for the bodye of christ is a spirituall bodye the bodye of christe is the bodye of the deuyne sperite. For christ is a sperite as we rede lamentacionū. 14 to Spiritus ante faciē nostram xps dom nus. He hath taught vs moste playnely howe we ought to vnderstande the mysterye of the bodye and bloude of christe what he sayde, that our fathere dyd eate the spirituall meate, and drinke the spirituall drinke, notwythstandynge that the manna whyche they eate, and the water whych they dronke were corporall thynges, he addyth of the mysterpes whych is nowe celebreate in the churche, declarynge howe it is the bodye of christe. The bodye of god sayeth he, is a spirituall bodye. Also god is christe, and the bodye whych he toke of the virgyn marye, in the whych he suffered, in the whych he was buryed, in the whych he rose agayne, was the verie and the trew bodye, and the same remayned visyble and palpable, but the bodye whych is called the mysterye of god is not corporall, but spirituall, it is not visyble nor palpable. To thys doth sayne ambrose adioyne sayenge, the bodye of Christe is the bodye of the deuyne sperite, and a deuyne spekite is not corporall, corruptible ne palpable, but thys body whych is celebreate in the church through hys vysible kynde is corruptable and palpable. Howe then is it called the bodye of the deuyne spirite? Verely in the respecte that it is spirituall. That is to saye inuisyble and impalpable, and therfore incorruptyble, he sayeth because Christe is a spirite, as we rede Spiritus ante faciam nostrā xps dominus. He sheweth manyfestelye by what mean the bodye of Christe is hadde, that is to saye by the reason that the sperite of Christe is in it,

that

that is the power of goddes worde, whyche doth not onelye feade the soule, but also purgeth it Wherfore the auctor consequentelye sayeth. Thys meate confor meth oure hartes, and thys drynke maketh gladde the harte of man as the Prophete hath mencyoned, is it not corporall meate thynke you whyche confyrmeth the harte of man, or corporal drynke whych exhylarate mans hearte? but that he myghte shewe, what meate or what drynke he speaketh of, (he hath added thys meate, and thys drinke, what meat doth he meane? or what drynke? Verely the bloude of Christe, the bodye of the deuyne sperite. And to speake playnelye, the sperite of whome it is reade. Spiritus ante faciam nostram. xps. dominus. In all thes thynges it is euydent, that we muste take nothynge in thys meate or thys drynke corporally: but that the hole muste be attendyd spiritually. For the soule wyth in thys place is sygnyfyed by the harte of man, is not fedde wyth corporall meate or corporall drynke: but nurysched it is and made stronge wyth the worde of God. Which thing this same doctor affyrmeth more playnlye in the fyrste boke of the sacramentes, sayeng The breade whych goeth into our bodyes, is not the bread whyche mynystreth substaunce to oure soules, but the breade of euerlastynge lyfe, And the lesson followynge declareth moste playnely, that sayncte Ambrose dyd not meane here the comē breade but the breade of the bodye of Christe. For he doth speake of the daylye breade whyche the faythfull delyzeth to be gyuen them. And therefore he addyth, yf it be daylye breade, why doeste thou take it but ons in the yere as the greekyans were wount in the ester. Take therfore that whyche maye daylye profyte the, and lyue so that thou mayest delyre to take it daylye. Therfore

Therfore it is manyfeste that he speaketh of the breade of the bodye of Christe, whyche sustayneth the substaunce of the soule, for it is the breade of euerlastynge lyfe. We are taughte by the auctorite of thys learnyd man, that there is greate dyfference betwyxte the bodye in the whyche Christe suffered and the blonde whyche he shedde hanggynge on the crosse: and that bodye whyche is dayly celebrated of the faythfull in the mysterye of hys Passyon, and that blonde whyche is receyued by the mouthes of the faythfull in that it maye be a mysterye of the verye blonde by the whyche the hole worlde is redemyd, for thys breade and thys drynke are not the bodye and blonde of Christe in respecte that they be seene. But bycause they mynister not corporally, but spyrytually the substaunce of lyfe.

That bodye truly in the whych Christe suffered pretendyd none other forme, then that wherein it dyd consiste: for it was verely the same whych was touched, seene crucyfyed and buryed: lykewyse the blonde flowynge frome hys syde dyd not appere one thyng externelye and signifie an other internelye. Therfore it was the verye blonde flowynge frome the verye syde of Christe: but the bodye and the blonde whych the faythfull do eate and drynke nowe, be one thynge in kynde and an other in signifycatyon, one thynge that feadeth the bodye wyth corporall meate, and an other that feadeth the soule wyth the substance, wyth euerlastynge lyfe.

Whereof Saynte Hierompe wryteth in hys commentarye of Paules Epystles to the Ephesians. The flesshe and the blonde of Christe (sayeth

he)

(sayeth he) is vnderstande two maner of wayes. For eyther it is the deuyne & spirituall flesshe, wherof he speaketh sayenge. My fleshe is verye meate, & my blode is very drynke: or 'els the fleshe that was crucifyed and the blode that was shedde withe the spere of the souldyer. This docter hath made a dystynctyon of the bodye and blode of chryst with noo small dyfference. For whyles he sayeth, that the flesh and the blode whiche the faythfull receyue, be spirituall: and that the fleshe crucifyed, and the blod shed on the crosse, be not spirituall, nor deuyne: he playnly declareth that there is so moche dyfference betwyxt them, as maye be betwyxt spirituall thynges and corporall, visyble thynges, & vnuisyble deuine thynges, and humayne, and that they be not bothe one, for asmoche as they dyffer betwyxte them selues. Therfore the spirituall fleshe and the spirituall blode, which ar dayly receyued of the faythfull do dyffer vndoutedlye, from the flesshe crucifyed, and the blode shed, as the auctoritie of this docter do th wytnes. Therfore they be not all one, for the fleshe crucifyed was made of the fleshe of a vyrgyn, compacte of bones and synewes, dystyncte with the lynyamente of mennes mēbers, quyckened with the spirite of a reasonable soule, into hys proper lyfe and mocions: but the flesh that spiritually fedyth the faythfull after the forme that he hathe, is made of corne withe the hande of an artifycer, compacte with no synewes or bones, distyncte withe no variete of members, made stronge with no reasonable substaunce, nor beynge able to exersyse any proper mocyons. For what soeuer in it gyueth the sustaunce of lyfe, perceyuethe to a spirituall power, to an inuisible effycacye & to a godlye

vertue

vertue: And it is cleane another thyng which is sene
externly frō that which is beleued in the misterie.
Moreouer the flesshe of chryste that was crucifyed,
dyd not shewe one thyng outwardly, and was an o-
ther thynge inwardly, for it was the verye flesshe of
man, and a body consystynge in the kynde of a very
body. We must also consydre, that in the breade, not
onely the body of chryst is figured, but also the body
of the beleuynge people. For as the bread is made of
many graynes of wheate, so the bodye of the fayth-
full people, is augmented with manye of those that
beleue, by the worde of chryste. wherfore as in the
mysterie the breade is taken for the body of chryste,
so lykewyse the membres of the beleuynge people in
chryst, be intinuate in the same mysterye. And as the
breade is the bodye of the faythfull men, not corpo-
rally, but spiritually. So we must necessarely vnder-
stande, that the same is the body of chryste, not cor-
porally, but spiritually. Lykewyse in the wyne whi-
che is called the blode of chryst, water is myxte, and
the one is permytted without the other. For as the
people can not be without chryst, nor chryst without
the people: so the head can not be without the bodye
nor the bodye without the heade. The water in thys
sacrament, beareth the Image of the people. Ther-
fore yf that the wyne sanctifyed by the office of the
minister, were corporally chaunged into the blode of
chryst: then the water whiche is myxte with it, sholde
necessarely be chaunged corporally into the blode of
the faythfull people. For where as is one sanctifica-
cyon, there is consequently one operacyon: and wher
as is lyke reason, there is lyke mysterye. But we se
that nothynge is chaunged in the water corporally:
therfore it folowyth, that nothynge is chaunged cor-
porally in the wyne: what soeuer is signifyed in the
water

water of the people, is taken ſpiritually: therfore we muſt nedes take ſpiritually, whatſoeuer is intinuate in the wyne of the body of chryſt. Moreouer thynges which do differ, be not all one. The body of chryſte that dyed, roſe agayne, and was immortall, dyeth no more, death ſhall no more beare rule ouer it, for it is eternall and ſhall ſuffre no more. But that whiche is celebrate in the churche, is tempozall, not eternall, corruptyble, not incorruptyble, in the way, not in our cõtrey. Therfore they differ and be not all one, and yt they be not all one, howe is it called the body of chryſt and the verye blode? For yf it be the verye bodye of chryſt, and be called the ſame: Truelye becauſe it is the body of chryſt, it is the body of chryſte in verye, that is to ſay. If it be the very body of chryſt, then it is ꝑ body of chryſt incorruptyble and inpaſſyble, and by that eternall Therfore by this reaſon, the bodye of chryſt whiche is celebrate in the churche, muſt neades be incorruptible, and eternall: but we can not denye that thynge to be corruptible, which is deuyded in peces, broken with our tethe, and goeth into the belye: but that is one thynge which is done externly, & that another which is beleued by fayth. whatſoeuer the ſences attayne vnto, is corruptible, and that whiche fayth beleueth is incorruptible Therfore that which appereth outwardly, is not the thynge it ſelfe, but an Image of the thynge, but that whiche is percepued & vnderſtande in the mynde, is the very thyng. Therfore Saynt Auſten ſpeakynge of the body and blode of chryſt, in the expoſicyon of the goſpell of S. Johñ ſayeth thus. The Iewes dyd eate manna, Iron dyd eat Philippes dyd eate, and manye moo dyd eate whiche pleaſed god, & they dyed not. Why? Merelye becauſe they vnderſtode the viſible meate ſpiritually, they fylled them ſelues ſpiritually. We alſo do receyue

nowe

nowe the vilible meate, yet the sacrament is one this and the vertue of the sacrament an other, he sayeth also. This is the breade whiche discended from heue Manna dyd signifye this breade, the altare of god dyd signifye this breade, these ware sacramentes, & dyuers in theyr fygures, yet in the thynge whiche is signifyed, they were lyke. Here the apostle Paule. I woide not haue you ignorannte, o brethren (sayeth he) that our fathers were vnder a cloude, and al they passed ouer the see, and all were baptysed in moyses in the cloude, and in the see, and all they dyd eate the same spirituall meate, & all they dyd drynke the same spirituall drynke, therfore they dyd eate the same spirituall meate that we do, for there corporall meate was an other thynge, they dyd eate manna, we eate an other thynge, yet theyr spirituall meate was all one with oures, he addith, and all they dyd drynke on spirituall drynke. In the vilible kynde our drynke & theyrs were dyuers: yet in the spirituall vertue, they dyd both signifye one thynge. How dyd they drynke the same? They dronke (sayeth he) of the spirituall stone folowynge them, and the stone truly was christ from whence they had the breade, from whence they had the drynke: the stone was christe in a fygure, the very christ is in flesche and blode. Further this is the breade discendynge from heuen, that yf any man eate of it he shall lyue for euer: but it is that whiche pertei neth to the vertue of the sacrament, and not the vily ble sacrament it selfe. And he shall lyue whiche eateth within & not he þ eateth without, whiche eatethe in his harte, & not þ breaketh w̄ his touthe. He sayeth also repetynge the wordes of our saupour: this doth offend you, because I say, I gyue my flesh to be eatē of you, & my blode to be dronkē. Therfore yf you shal se the son of mā aſcēdyng where he was fyrst. What meaneth this? Here he dissolued þ which moued the.

Here he disclosed wherfore they were offēded, They thought that he wold haue spēt his body among thē But he sayde þ he wold ascend hole into heuē. Whā ye se the son of mā, ascēdyng where he was fyrst: truly then ye shall se, þ he wyll not bestowe his body so as ye fantasye þ he wyll. Verely ye shall vnderstand þ his grace is not cōsumed by mouthes. Also he sayth hym selfe. The spirite is he þ quyckeneth: þ flesh profyteth nothyng The wordes þ I haue spokē to you (sayeth chryst) be spirite & lyfe: that is to say, they are spiritually to be vnderstand. Thou hast vnderstande spiritually: they be spirite & lyfe vnto the. Thou hast vnderstād carnally: they be spirite & lyfe: but not to þ This we are taught, by þ auctorite of this doctor, in treatyng of the wordes of þ lord, touchīg the sacramente of his body & blode: þ those wordes of chryste are to be vnderstand spiritually, & not carnally. As he sayeth, the wordes which I spoke to you be spirit & lyfe: he meaneth þ wordes þ he spoke cōcernyng the eatyng of his flesh, & þ drinkyng of his blod: wherwith the apostles were offēded. Therfore lest they shuld be offēded styll, þ deuyne mayster calleth thē agayne frō the flesh to the spirite: frō þ corporall vnderstondyng, to þ inuisyble intellygēce. We se therfore, after what maner the meate of þ body of þ lorde: & the drink of his blod be his very body & his very blod. Verely ī the respect þ they be spirite & lyfe: thynges þ be all one be cōprehended vnder one definicion: It is sayd of the very bodye of chryst, that he is very god & very man: god þ was borne of the father before the begynnynge: man that was borne in the later dayes of the virgyn mary. Seynge that these thynges can not be sayde of the body of chryst which is in the churche by a mysterye: it is knowen to be the body of chryst, but after a certayn maner: thys maner is in fygure, and in Image, that the verite and the thynge it selfe maye be perceaued,

In the prayers whiche are sayde after the mysterye, of the body and blode of christ, to the whiche the people say amen. Thus it is pronounced, with the voice of the preist: we taryng the pledge of euerlastyng lyfe delyre most humbly, that we may receyue with manifest participacion, that thynge which we touche in the Image of the sacrament. Thus they be the pledge and the Image of an other thyng: that is to say, they respecte an other thynge and not the selues. A pledge is of that thynge, for the whiche it is geuen. An Image is, an Image, of that thynge whose similitude it sheweth. These do signifye the thinges wherof they be, but they do not manifestly shew them: sayeng it is so, it appereth that this body and blode, are the pledge and the Image of the thynge to come: that ꝑ thynge it selfe, whiche is now shewed by a similitude may here after be reueled manyfestly. And yf they signifye that thynge now which here after shalbe manyfeste: doutles it is one thynge whiche is done nowe, and another that shalbe manifest in tyme to come. Wherfore that which is celebrated of the church, is the body and blode of christe: but it is a pledge, and as an Image, the very body shalbe sene: whan no Image and pledge shall appere, but the verite of the thynge it selfe. This also is another prayer whiche is vsed aboute the sacrament, Make perfyte in vs good lorde we beseche the that that thynge which the sacrament dothe contayne, that we maye take those thynges in verite, which at this tyme we take in fygure. He sayeth that these thynges be done in fygure and not in verite. That is by a similitude, and not by the manifestacyon of the thynge it selfe. The fygure and the verite do differ betwene them selues, wherfore the body and blode that be nowe celebrate in the churche: do differ from the body and the blode whi-

che

whych ar now knowē to be glorifyed, by the resurrec
tion, thys body is the pledge, & the figure: the other is
the verye natural body. Thys we celebrate vnto such
tyme as we may come to the other: and after that we
shall come to it, the sacramē tall body shalbe remoued
nowe wor se, that thes too bodyes differe asmuche the
one, frō the other: as the pledge doth from the thynge
for whych it is lefte, and as the ymage differeth from
the thynge, wherfore it is the ymage: and as the figu
re differeth from the veritie, thus it is playne, that the
mysterye of the bodye & bloude of christ, whych is re-
ceyued of the faythfull in the churche: differeth frō the
sayde body, that was borne of marye the virgyn, that
suffered & was buryed, that rose agayne, ascēded into
heauē, & sytteth on the ryght hande of the father. For
thys whych is celebrate in the way, muste be spiritual
ly vnderstande, for fayth beleeueth that thynge whych
he seeth not, & that fedeth the soule spiritually, maketh
glad the harte, gyueth euerlastynge lyfe, & incorrup-
on. Whyles no hede is takē to the thyng, that fedeth
the body, that is prested wyth the teeth, that is broke
in peces: but that thynge, whych is takē in fayth spi-
ritually, but that body in the whych christ suffered, &
rose agayne, is hys proper bodye takē of the virgyne
marye, palpable, & visyble: ye: after hys resurrection
he seyth to his disciples. Why be you troubled, & why
do fantises occupye youre hartes? loke vpō my fete,
and my handes for I am he, grope and see, for a spyrite
hath no flesche, nor bones as ye se that I haue. Let vs
also here what sayncte fulgentius sayeth in hys boke
of fayth, beleue stedfastly & doute not, but the onelye
beggottē sonne of god, the worde was made flesche, &
that he offered hym selfe for vs, as a sacrifice to god,
in the order of swetnes: vnto whō wyth the father &
the holy gost, the patriarkes, & prophetes, the prests

of the olde testamēt, dyd sacrifice beastes, & vnto whō wyth the father & the holye ghost, wyth whō he hath lyke deuynite: the holy vnyuersal church throughout all the worlde, ceaseth not in fayth, & charite, nowe to offer the sacrafice of breade & wyne. In thos fleshely sacrifyces, was the significatiō of the flesshe of christ, whych he offered for our synnes: & a signification of the blonde that he shede, for the remission of our synnes but in sacrifice of breade & wyne, is the action of thankes, & the cōmemoratiō of the flesshe of christ, that he offered for vs & of the blonde that he shedde for vs Wherof Saynte Paule speaketh in the actes of the apostles, sayenge: take hede to you & youre vniuersall flocke, in the whyche the holye goost hath made you byshopes, to gouerne the church of god, that he hath acquyred wyth hys blonde, therfore in the former sacrifyces, it was sygnifyed figuratyuely what shoulde be gyuen vs, & in thys it is euydently shewed, what is gyuen vs already, for asmuche as he sayeth, that in ỹ former sacrifyces, it was sygnifyed what shold be geuen vs, & in thys sacrifice, we remēbre what is gyuen vs already. He declareth, that as the sacrifices of the olde lawe, was fygures of the thynge that was it to come: so thys sacryfice is a figure of the thyng which is already past. By these wordes he hath moste playnly shewed, how muche difference is betwene the body in whych christ suffered: & the body whych is celebrate in the remēbraunce of hys passiō, & death, for the bodye wherin he suffered, is the proper & the verye body hauyng no mysterie nor fygure in hym But thys is a mystycall body, shewyng one thynge externely by a fygure, & representyng an other thynge internly through the intellectiō of fayth. Yt let vs adde an other testymoney of Saynte Austen that shall both affyrme oure wordes, & synyche oure oracion. In the sermone that

he

he made to the people, touchyng the sacrament of the
alter, he sayeth thus. The thynge whych you se in the
alter of god, was sene of you the last nyght, but what
it is, or what it meaneth, or of how great a thyng it
conteyneth the sacrament ye haue not it hearde The
thyng whych you se is bread & wyne, & that your eyes
do argue: but as your fayth requyreth to be instructe
the bread is the body of christ, & the wyne hys bloude
it is quyckely sayed, that fayth peraduenture is sufficy-
ent: but fayth doughtles, neadeth instructiō Esa. xvi.
sayeth. Except ye beleue, ye shal not vnderstāde. Ther
fore you maye saye vnto me, syr ye haue cōmaunded
vs to beleue: now expounde to vs, howe we may vn-
derstande, suche a cogitaciō maye ryse in some mans
mynde. Ye knowe that our Lord Jesus toke hys flesh-
he of the virgyn marye, that he beyng an infante dyd
sucke, & was noryshed, & growed to a mans age, and
brought to persecution of the Jewes, suffered, & vpō
a crosse was kylled, & take frō the crosse, was buryed
and rose agayne the thyrde daye, and at hys pleasure
ascendyd vnto heauen, and carryed hys body thether
from whence he shall come to iudge the quycke, and
deade, and there is he nowe sytteyng of the ryght han
de of the father, how therfore is the breade hys body:
and the wyne hys bloude: thes good brethren be cal-
led sacraments, bycause that one thynge is sene in thē
and an other vnderstande, that whych is sene, hath a
corporall forme, & that whych is not sene hath a spiri
tuall frute. In thes wordes, thy worshyppfull auctor
instructeyng vs, what we ought to thynke of the pro-
per bodye of the Lord, that was borne of marye, and
sytteth nowe on the ryght hande of the father, in the
whych he shall come to iudge the quycke & the deade.
Also what we ought to thynke of the body set on the
alter, wherof the people be partakers, the very bodye

is

is hole, and not deuyded wyth any sectiō, neyther co-
uered wyth any fygures: but thys bodye sette on the
table of the Lorde is a fygure, because it is a sacra-
ment. And the externe thynge whyche is sene, hath a
corporall forme that feadeth the body: but the interne
thyng whych is vnderstande, hath a spirituall frutte
that quyckeneth the soule, and he wyllynge to speake
more playnly and manyfestly of the mystycall bodye,
sayeth thus, yf you wyll vnderstande the body of the
Lord, heare the Apostell sayenge you be the bodye of
christe And the membres. Therfore yf ye be the bodye
of christe, and the membres of christ, your mysterye is
conteyned in the Lordes souper, you take the mys-
terye of the lord, and vnto that thyng whych you your
selues be, you answre amē. And in answryng, you sub
scrybe, therfore thou heares the body of christ, & thou
answrest amen. Be thou a mēbre of the body of christ
that that the amen may be true. and wherin, in breade
we wyll speake nothynge of oure owne heades, but
heare the Apostell. We beynge manye (sayeth he)
are one breade, and one bodye, &c. Therfore Sayn-
te Augustyne hath taught vs, that as the bodye of
Christe is sygnyfyed in the breade, whyche is on the
alter, so is the body of the people that receyueth it,
Also he hath evidently shewed, that the proper bodye
of chryste, is that body in the which he was borne of
the virgyn marye, in the which he lucked in the why-
che he suffred, in the whiche he dyed, and was buried
in the whiche he rose and ascended into heauen, in
the whyche he sytteth of the ryght hand of the father
and in the whiche h shall come agayne to iudgemēt.
But this whiche is set on the lordes table, conteyn-
neth the mysterye of the very body: euen as it dothe,
of the mysterye of the beleuyng people. For the appo-
stle sayeth. We beynge maney, are one breade and
one bodye.

YOUR wysdome (most excellente pryncte) may perceyue, that I haue prouyd by the testimonies of holy scryptures, and of the holy fathers: that the breade whiche is called the body of chryste, and the cup called his blode, is a fygure because it is a mysterye. And that there is no small dyfference, betwene the mystycall bodye, and ꝑ bodye that suffered, was buryed and rose agayne. For this whiche suffered, is the proper body of oure sauyour. Neyther in it is any fygure, or signifycacion, but the manifestacyon of the thyng it selfe is knowen. And the vysyon of it shulde be despysed of the faythfull. For after we shall se it, youre desyre shalbe accomplysshed, for he and the father be all one, & not in the respecte of our sauyours bodye: but in the respects of the vnyte of deuynite, that dwelleth in the man chryste. But in this mystycall body is a fygure, not onely of the proper body of chryst: but also of the people beleuynge in chryst. For doutles it bereth the fygure both of the body of chryst that suffered & rose agayne and of the people borne agayne by baptysme and made alyue from the death of synne. Let vs adde also that the breade and the wyne, named the bodye and blode of chryst: do represent the memorye of the lordes passyon & death. For he sayeth in the gospell. Do this in my remembraunce, the whiche paule expoundeth: sayenge. So oft as ye eate of this breade & drynke of this wyne, you shall shewe the death of ꝑ lorde tyll he come. Thus we be taught both of chryst and of paule, that the breade and the wyne set on the altare, are set for a fygure or a memory of the lordes deathe, that it maye putte vs in remembraunce in the tyme present, what hath bene done in tyme past, that we made myndfull of his passyon, may be made also partakers of the godly rewarde, by the which we ar delyuered from death. Knowynge that after we shal

once come to the vision of chryste, we shall haue no nede of suche instrumentes, by the whiche we are put in remembraunce what chryst hath suffered for vs. For we lokynge on hym face to face, shall not be admonyshed by an externe admonicion of temporall thinges: but by the contemplacyon of the truth it selfe. Yet we may gyue thankes to the auctor of our helth: but you shall not thinke for all this, that the body and blode of the lorde is not receyued of the faythfull in the mysterye of the sacrament seyenge that fayth receyueth not the thyng loked vppon wt oure eyes, but that whiche is beleued. For the meate is spirituall, & the drynke is spirituall, feadyng the soule spiritually and gyueth the lyfe of euerlastyng secrete: as our sauyour sayeth. The spirite is he that quyckeneth, the flesshe profyteth nothynge. Whyles I haue indeuered to obey the cōmaundement of your excellencye. I a man of small importancye, haue presumed to dispute of no small thynges: yt not folowynge the presumptyon of myne owne estimacyon or Judgement but the auctorite of the olde fathers, yf it happen þ you approue these thynges as catholyke, it muste be imputed to be meryte of our fayth, which was not ashamed (the glorye of your regall magnificēce layed awaye for a tyme) to aske a responce of the truth, of a poore man: but yf they please you not: let it be imputed to my folyshnes it coulde not with efficacye explicate that thynge whiche you desyred.

FINIS.

Imprynted at London in saynt Andrewes parysshe in the wardrobe, by Thomas Raynalde, and Anthony Kyngstone.